The Bishop of *CHESTER*'s

SERMON

Preach'd before the

Houſe of LORDS,

On MARCH the Eighth, 1711.

Die Lunæ 10°. Martij, 1711.

ORdered by the Lords Spiritual and Temporal in Parliament Assembled, That the Thanks of this House be, and are hereby given to the Lord Bishop of Chester, for his Excellent SERMON Preach'd before this House on Saturday last, at the Abby-Church, Westminster. And he is hereby desired to Print and Publish the same.

Math. Johnson,

Cler' Parliamentor.

Dawes (Sr W.), Baronet, successively Bishop of Chester and Archbishop of York.

A SERMON

PREACH'D before

The Right Honourable the

LORDS

Spiritual & Temporal,

At *WESTMINSTER-ABBY*,

On MARCH the Eighth, 1711.

Being the Day on which Her MAJESTY began Her Happy Reign.

By the Right Reverend Father in God,

WILLIAM Lord Bishop of *CHESTER*.

Dawes

LONDON:

Printed for *ANNE SPEED*, at the *Three Crowns* in *Exchange-Alley*, against the *Royal Exchange*. MDCCXII.

At which Place may be had all His Lordship's Books.

A

SERMON

PREACH'D before

The Right Honourable the

LORDS

Spiritual & Temporal,

At WESTMINSTER-ABBEY,

On MARCH the Eighth, 1761.

Being the Day on which Her MAJESTY

began Her happy Reign.

By the Right Reverend Father in God,

WILLIAM Lord Bishop of CARLISLE.

LONDON:

Printed for MINE SPEED, at the Three Crowns in

Exchange-Alley, against the Royal Exchange. MDCCLXI.

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PSALM XXI. 7.

For the King truſteth in the Lord, and, through the mercy of the moſt High, He ſhall not be mov'd.

THE *former* part of this *Pſalm* (conſidered in the *letter* only, as it related to King *David* and his time) is a moſt triumphant *Hymn* of *praiſe* and *thankſgiving* to God, for thoſe many glorious *victories* and *ſucceſſes*, with which he had vouchſafed to bleſs that King and his people, all along the *preceeding* part of his Reign. And the *latter* part of it is a moſt comfortable *prediction* and *aſſurance* of the continuance of *like* mercies and loving-kindneſſes of God, to him and them, for the *time to come*. And the *words* of my Text, which ſtand *between* both, give us a pleaſing account of one of the *main* procuring cauſes of all theſe bleſſings, both paſt and future, *Viz. the King's truſting in the Lord.* V. 2, 3. *God had given the King his heart's deſire*, nay and even *prevented him with the Bleſſings of goodneſs*: *And why*, as one of our verſions has it, but, *becauſe the King had put his truſt in the Lord*; *And therefore*, as it is in other verſions, or becauſe the King *continu'd* ſtill to

truſt in God, he was not to be *mov'd*, for the *future*, but, *through the mercy of the moſt High*, to *go on* and *proſper*, as *before*, and to have repeated occaſions to
V. 13. *ſing and praiſe God's power.*

In order to make a diſcourſe, upon theſe words, as *proper* and as *uſeful* as I can, with reſpect to the *happy* occaſion of our *preſent* meeting, I ſhall beg leave to treat of them in this following manner.

Firſt, to ſhew what is here *meant* by a *King's*, or *Prince's*, *truſting in the Lord*: as alſo, *how* ſuch a *truſt in the Lord* will *manifeſt* it ſelf, in the *Conduct* and *Government* of Princes.

Secondly, to prove that, where any people are *bleſs'd* with a *Prince*, who doth thus *truſt in the Lord*, they ought, under God, in great meaſure to *aſcribe*, all the *paſt* and *preſent happineſs* and *proſperity* of *ſuch* a Prince's Reign, to his *truſting in the Lord*, as one main *procuring* cauſe of it: and, from the *ſame* ground, to raiſe comfortable *hopes* and *expectations* of the *continuance* of their happineſs and proſperity, for the *future*.

Firſt, to ſhew what is here *meant* by a *King's*, or *Prince's*, *truſting in the Lord*: as alſo, how *ſuch* a truſt in the Lord will *manifeſt* it ſelf in the *Conduct* and *Government* of Princes. Now tho', by a Prince's *truſting in the Lord*, no more *need* be meant than,

than, that *ſpecial* Inſtance of Religion, his *relying* and *depending* upon *God*, for *relief* in all *neceſſities*, *aſſiſtance* under all *difficulties*, and *deliverance* out of all *dangers*; yet, *becauſe* ſuch a *truſt in God*, as *this*, doth, in its *cauſes*, imply a belief of the great *fundamental* Articles of Religion, and will, if *purſu'd* according to its *natural* conſequence, *lead* men to the *univerſal* practice of the ſeveral particular *Duties* of it; as alſo, *becauſe*, when God *promiſeth* bleſſings to any *ſingle* grace or virtue, in Scripture, it is uſually upon a *ſuppoſition* of its being accompany'd with *all* other *correſpondent* Graces and Virtues; and, more eſpecially, becauſe it is *common*, in the book of *Pſalms*, to deſign the *whole* of Religion, under ſome *one* main branch, or more *important* Duty of it, as the *knowledge of God*, the *fear of God*, *mercy* to the *poor*, &c. for *theſe* reaſons, I think, I may fairly preſume that, by a *Prince's truſting in the Lord*, the *Pſalmiſt here* meant, in general, his being a *Pious* and *Religious* Prince. A *Prince*, whoſe mind *Religion* had taken ſuch *deep root* in, ſuch a *ſecure poſſeſſion* of, that it was become the great *Ruling principle* of all his *deſigns* and *actions*. And *this* ſenſe, we know, is very *agreeable* to the *Character* of King *David*, of whom *theſe* words were *ſpoken*.

And, according to this notion of *truſting in God*, when we apply it to a *Chriſtian* Prince, it muſt ſignify his being *Religious*, in a *Chriſtian* Senſe, or upon

on true *Chriſtian* principles: that is, in other words, his having ſuch a *firm* and *vigorous* perſwaſion and belief of the *truth* and *Divinity* of the *Chriſtian* Religion, as ſhall *habitually* diſpoſe him to make *that* the great *Rule* and *Square* of his *whole Conduct* and Government of himſelf. And, whereever a *Prince* doth thus truſt in the Lord, he will be ſure to *manifeſt* his ſo doing, in *theſe* following, and other ſuch *like*, Inſtances.

Firſt, in his becoming a moſt exemplary *pattern*, to his *people*, of all manner of *virtue*, and true *Chriſtian behaviour*.

Secondly, in his making the affairs of *God* and *Religion* his *firſt* and *greateſt* Care, as a *Prince*.

Thirdly, in his exerciſing a *Paternal Government* over *all* the *people* committed to his *Charge*.

Fourthly, in his *ſteadily* and *reſolutely* purſuing all thoſe *meaſures* in his *Government*, which, upon mature *deliberation* and *conſultation*, he judgeth to be moſt *expedient* for the *Publick* good; whatever *difficulties* he may meet with in *ſo doing*.

Laſtly, in his *applying* himſelf to *God*, for *help* upon all occaſions, *aſcribing* to *him* the *praiſe* and *glory* of all *paſt ſucceſſes* and *deliverances*, and with an humble confidence, *depending* upon *him*, for *like* good *Succeſſes* and *deliverances*, for the *future*.

Firſt,

First, in his becoming a most exemplary *pattern* to his *people*, of all manner of *virtue*, and true *Christian behaviour*. The *first* natural effect of *true* Religion is, to make the *sincere* embracers of it *truly* and *thoroughly* good themselves: *Holy*, and that too, *in all manner of Conversation*. But more *especially* will it be *sure* to have *this* effect upon Religious *Princes*, because it will be *sure* to convince them of the *more than ordinary* obligations, which they lye under, thus to become *Holy*: upon account of, the *Eminence* of their *Stations*, which exposeth *them* much *more* than *others*, to the *View* and *Censure* of the *World*: the *Influence* of their *Examples*, which *reacheth* much *farther*, and *doth* much *more* good or evil, than that of *other* men's: the *End* of their *Government*, which is *chiefly* to *encourage virtue* and *discourage vice*: the *Dignity* of their *Office*, which will be apt to *rise* or *fall* in men's *esteem*, in *proportion* to their *personal excellencies* or *failings*: the *Honour* of their *Great Master*, which hardly *any* thing will *promote* or *depress* more than the *good* or *bad* lives of his *Representatives* here on earth: and lastly, the *sharp judgment*, and *Mighty torment*, (as the *Son* of *Sirach* expresseth it) reserv'd for *Princes*, above *other* men, if they do not *keep God's Law*, nor *walk after his Counsel*. Wisd. 6. 5, 6. V. 4.

Prov. 16. 12. When therefore we ſee a *Prince*, to whom it is *an abomination to commit wickedneſs*, as *Solomon* tells us it *ought* to be to *all* Princes; a Prince *Eminent*, for his *Sobriety*, *Temperance*, *Chaſtity*, *Command* and *Government* of *himſelf*: for his *Juſtice*, *Veracity*, *Condeſcenſion*, *Love*, *Goodneſs*, *Lenity*, *Forbearance* and *Forgiveneſs*, towards *others*: and, above all, for his *ardent* and *unaffected Piety* towards *God* and our *Bleſſed Saviour*, manifeſting it ſelf, in a *conſtant* and *devout* attendance upon the *Publick Worſhip* of God, and in a *prudent Zeal*, upon all occaſions, for that *Holy Faith* which he profeſſeth. When, I ſay, any Nation is ſo happy, as to ſee *all this* in their *Prince*, they have great reaſon to conclude, that they have a *Prince*, who *truſteth in the Lord*, a *truly good* and *Religious* Prince. Eſpecially if,

Secondly, He makes the *affairs* of *God* and *Religion* his *firſt* and *greateſt Care*, as a *Prince*. Princes, as St. *Paul* tells us, are *God's Miniſters*, the *Miniſters of his Kingdom*, as they are ſtyl'd in the Book of *Wiſdom*. And ſurely nothing can *more* become them, as *ſuch*, than *chiefly* and *before* all *other* things, to take care of *thoſe* affairs, in which *God's Honour* is moſt *immediately* concern'd; and *ſuch*, we know, the affairs of *Religion* are. Beſides that *theſe* affairs do, upon account of their *own* intrinſick *worth* and *excellency*, and their *conduciveneſs* towards the *Publick*

Rom. 13. 6.

Wiſd. 6. 4.

good

good and *happineſs* of Society, *deſerve* to be a *Prince's firſt* and *greateſt Care*.

And accordingly we find, that *theſe* were the *great* affairs, which the *Religious* Princes, amongſt the *Jews*, thought *moſt worthy* of their Care. They buſied themſelves *chiefly*, in *deſtroying Idolatry*: in *preſerving*, *reforming*, *reſtoring* the *worſhip* of the *true* God, and *providing* for the *decency* and *conveniency* of the *Publick performance* of it: in *reſettling* God's *Ark* in its *proper* place: in *recovering* and *promulging* anew the *loſt* Copy of his *Law*, and *enforcing*, with all their *might*, the *obſervance* of it: in *building*, *repairing*, *adorning* his *Temple*: in *ſetting his Prieſts in their charges*, and *encouraging them to the Service of the houſe of the Lord*: in *beautifying his Feaſts*, *ſetting in order his ſolemn times*, &c. Thus did *Holy David*, thus did *Solomon* the *Wiſeſt* of Princes, thus *Good Hezekiah*, thus the *Upright Joſiah*: and *theſe* were the *Great* Actions, for which they were ſo much *renown'd* in their times, and for *which* the *Holy Spirit* of God it ſelf has *Recorded* them, in Scripture, that ſo they may be *had in everlaſting remembrance*.

Thirdly, a *Religious* Prince will be ſure to make his Religion *ſhew forth* it ſelf, in his exerciſing a *Paternal Government* over *all* the *people* committed to his *Charge*. For *Religion* will not only *inform* him, in *general*, what the *Great End* of his Government

ought to be, with reſpect to his people, *Viz.* to
Rom. 13. 4. *Miniſter to them for their good*: but it will likewiſe *particularly remind* him of thoſe great Duties, of *Juſtice*, *Righteouſneſs*, *Truth*, *Faithfulneſs*, *Mercy* and a moſt *Tender Love* of *all* his people, which are ſo abſolutely *neceſſary*, in order to *attain* this *general* End: and *caution* him againſt *Oppreſſion*, *Violence*, *Cruelty*, and all other *ſuch* Vices, as ſtand in direct *oppoſition* to it.

Nor will *Religion* only *Inform* Princes aright of their *Duty*, with regard to their *people*, but it will moreover habitually *diſpoſe* and *fit* them, for the due *exerciſe* and *practice* of it: by *ſubduing* and *mortifying* in them all thoſe unhappy *Luſts* and *Paſſions*, which are the uſual *Seeds*, or at leaſt *Occaſions*, of all the ill *Government* and *Tyranny* of Princes, ſuch as, *Pride*, *Ambition*, *Avarice*, *Revenge*, *Malice*, *Envy*, *Anger*, *Implacableneſs*, and an *Immoderate* love and purſuit of *Senſual* Pleaſures: and by *Inſpiring* them, on the contrary, with all thoſe *Graces* and *Virtues*, which are *naturally* apt to make the Government of Princes *Eaſy* and *Pleaſing* to their people, ſuch as, *Humility*, *Contentedneſs*, *Patience*, *Goodneſs*, *Love*, *Gentleneſs*, *Compaſſion*, *Forgiveneſs*, *Moderation* in the enjoyment of *Senſual* things, *Diligence* in their High *Stations*, an exact *obſervance* of their *Vows* and *Promiſes*, and an *inviolable adherence* to the *Laws*, *Cuſtoms* and *Conſtitutions* of the Government committed to them.

And

And then *Religion* will go yet farther, by *recommending* to Princes this their Duty, upon the *trueſt* and moſt *encouraging* Motives, that can poſſibly be laid before them: as that *this* is moſt *becoming* their *Character*, and will beſt *preſerve* the *Honour* and *Dignity* of it: that it is the only *ſure* way to *uphold* and *eſtabliſh* their *Thrones*, to make their Government *eaſy* and *proſperous*, and to procure all manner of *Bleſſings* from God upon it: and, which is more than all this, that it is *greatly* for their *Maſter's honour*, and conſequently highly *acceptable* in his Sight, and therefore ſure to meet with a *tranſcendent* and moſt *glorious Reward* from him, in that *great* day of *account*, when Princes, who have made it their buſineſs to *Honour Wiſdom*, or Religion, and to *judge* their *people rightly*, ſhall *receive a Glorious Kingdom, and a Beautiful Crown, from the Lord's hand*, and ſhall *Reign for evermore*. Oh! how ought all Princes to be *affected*, with thoſe *Emphatical* words, of the *man who was rais'd up on High, the anointed of the God of Jacob, and the ſweet Pſalmiſt of Iſrael*, a little before his death: introduc'd with that awful Pomp and Solemnity; *The Spirit of the Lord ſpake by me, and his word was in my tongue. The God of Iſrael ſaid, the Rock of Iſrael ſpake to me, He that ruleth over men muſt be Juſt, ruling in the fear of God. And he ſhall be as the light of the morning, when the ſun riſeth, even a morn-*

Prov. 16. 12. 20. 28.

Wiſd. 5. 16. 6. 4. 21.

2 Sam. 23. 1, 2, 3, 4.

a morning without clouds; as the tender graſs ſpringing out of the earth, by clear ſhining after rain.

Fourthly, Another inſtance, in which a *Prince's* Religion will *manifeſt* it ſelf, will be, his *ſteadily* and *reſolutely* purſuing all thoſe *meaſures*, in his Government, which, upon mature *deliberation* and *conſultation*, he judgeth to be moſt expedient for the *Publick Good*; whatever *difficulties* he may meet with, in *ſo doing*. Nothing can *become* a Prince more, than to *Conſider* and *Adviſe* well, before he proceeds to *Action*: becauſe the *Actions* of Princes, and the *Conſequences* of them, are of the utmoſt *Moment* and *Importance*. But, when once he has done *this*, and reſolv'd *how* it is *fit* for him to *Act*, the *next* moſt *becoming* thing is *Steadineſs* and *Reſolution* in *Acting*: becauſe *this* tends mightily to *Greaten* the *Character* of a *Prince*, and to procure, preſerve and promote, that *Honour*, *Awe* and *Majeſty*, which are ſo abſolutely *neceſſary*, for the *ſupport* and *eaſe* of his *Government*. And *Religion* naturally leads Princes to this *Steadineſs* and *Reſolution*, by *Inſpiring* them with true *Courage*, and *caſting* out all *vain fears* far from them. For how is it poſſible, that *that* Prince ſhould *want* Courage, ſhould be *afraid* of *any* thing? who knows that he has *God* on *his ſide*: who is firmly *perſwaded* that he is *doing* his *Duty*, that which is *acceptable* in *God's* ſight, and which he is *therefore* ſure

ſure of being protected, aſſiſted and proſper'd, by *God*, in. *Ought* he not much rather, in this Holy *Confidence*, triumphantly to *inſult* and *defy* all difficulties whatſoever? ſaying with good King *David*, *The Lord is on my ſide, I will not fear what man can do unto me. I will caſt my burden upon the Lord, and he ſhall ſuſtain me. My heart is fixed, truſting in the Lord: My heart is eſtabliſh'd, and ſhall not be afraid; for none of thoſe, that put their truſt in him, ſhall be deſolate.* Pſ. 118. 6. 55. 22. 112. 7, 8. 34. 22.

Laſtly, There is ſtill *one* more inſtance, in which a *Prince's* Religion will have frequent opportunities of *manifeſting* it ſelf, and that is, in his applying himſelf to *God*, for *help* upon all occaſions, aſcribing to *him* the *Glory* of all paſt Succeſſes and Deliverances, and, with an humble confidence, depending upon him, for like good Succeſſes and Deliverances, for the *future*. Religion never *ſhews forth* it ſelf more conſpicuouſly, in *any* perſons, than in times of *Proſperity* and *Adverſity*. Then, to have our thoughts *fix'd* upon *God* and our *Bleſſed* Saviour, then to let *them* be our *all in all*, then to give *them* the *Honour* of our *paſt* and *preſent* enjoyments, to found on *them* our *hope* of *future* ones, and to *caſt* all our *cares* and *fears* upon *them*, is an Argument, that our *minds* are indeed *poſſeſs'd* with a *true* and *deep* ſenſe of *Religion*. But never doth this

this Argument hold ſo *ſtrongly*, as in the perſons of *Princes*, becauſe they lie under much *greater* temptations to *Pride*, *Vain-glory*, *Forgetfulneſs of God*, and *Truſting in the Arm of Fleſh*, than *other* men. And *therefore* if *they*, notwithſtanding this, ſhall at all times make *God* their *Joy* and their *Praiſe*, their *Hope* and their *Portion for ever*, this will be a very *high* proof of their being truly *Religious* Princes.

And *thus* all *Religious* Princes, Heathen, Jewiſh and Chriſtian, *have* always done: *thus* all *Religious* Princes, more eſpecially ſuch as are Chriſtian, *will* ever do. They will never *undertake* any *Great* work, without *firſt* begging the *Bleſſing* of *God* upon *it*. They will appoint days of Publick *Faſting* and *Humiliation*, for *Confeſſing* of their *own* and their *people's* Sins, for Asking *pardon* for them, and *Deprecating* the *Vengeance*, which juſtly belongs to them: and days of Publick *Thankſgiving* likewiſe, for *acknowledging* the *paſt* mercies and loving-kindneſſes of *God* to *them* and to their *people*, and for *profeſſing* their *hope* and their *truſt*, in his *mercy*, for the future. They will uſe the *power*, which they gain by their *Succeſſes*, to the *Honour* and *Service* of *him*, from *whom* their *Succeſſes* came. They will take *warning*, by the *Judgments* inflicted in their times, to *Reform* both *themſelves* and their *people*, and ſo make *both* more *meet* for *God's* Mercies. And, in one word, they will have *nothing* ſo much *at heart*, as the *ſuppreſſing*

ſuppreſſing of *Immorality* and *Prophaneneſs*, and the *Promoting* of true *Religion* and *Virtue*, among their Subjects, as well knowing *this* to be the *beſt* and *ſureſt* way, both of *acceptably* acknowledging God's *paſt* Favours, and *effectually* be-ſpeaking *the continuance* of them, for the *time to come*.

And now I have done with my *Firſt* general Head, and I hope have ſufficiently *ſhewn* you, both, what is the full *meaning* of a Prince's *truſting in the Lord*, and what are the ſure *Marks* and *Proofs* of his ſo doing. Pardon me, if I have been *too long*: the *Subject* is ſo truly *Noble* and *Delightful* that it is no very *eaſy* matter to get preſently off of *it*. But I ſhall endeavour to make *amends*, by being very *ſhort* upon the *next* head, which is,

Secondly, To prove that, where any People are *bleſs'd* with a *Prince*, who doth thus *truſt in the Lord*; they ought, under God, in great meaſure to *aſcribe*, all the *paſt* and *preſent happineſs* and *proſperity* of *ſuch* a Prince's Reign, to his *truſting in the Lord*, as one main *procuring* cauſe of it: and from the *ſame* ground to raiſe comfortable *Hopes* and *Expectations* of the *continuance* of their Happineſs and Proſperity for the *future*. And indeed there is no *need* of being *long* upon this Head, ſince the conſideration of *Two* Things only will make it plain, beyond all exception, *viz.*

First, That a Prince's *being Religious*, will, of *it self*, go a *great way* towards making his People *happy*. And

Secondly, That it will be a very *likely* mean of *procuring* the *Blessing* of *God* upon *them*, in *which* all manner of *Happiness* is imply'd.

First, That a Prince's *being Religious* will, of *it self*, go a *great way*, towards making his People *happy*. I have already *prov'd* to you, that true *Religion* will *powerfully dispose* and *incite* any Prince, to *desire* and earnestly *endeavour* after *all such* things, as are for his *Peoples* good: by *convincing* him, how much this is both his *Duty* and his *Interest*, and by *furnishing* him with all such *Graces* and *Virtues*, as are *necessary* for *this* purpose, and *removing* far from him the contrary *Vices*.

I shall only add, that, as *Religion* will be sure to make a Prince *himself* a *good* Governor, so it will likewise naturally *incline* him to make *choice* of *such*, for his subordinate *Ministers*, as are *like* himself truly *Pious* and *Religious*: Persons, that shall make the *Publick-good* their *great* Aim, and by their *Faithfulness* to their *Trusts*, and *Diligence* in their *Stations*, do whatever in them lies to *promote* it. And moreover, that the *Example* of a *Good* Prince will constantly have such an *Awe* and *Influence*, both over his *Ministers*, and all the *rest* of his *people*, as will mightily tend to *make* and *keep* them *true* and *stedfast* to their

respective

respective Duties! And oh! how *great*, how *inexpressibly* great, must the *happiness* of *that* people needs be, where the *Prince* himself, and his *Ministers*, and other Subjects, led on and encourag'd by *him*, shall do all that they are able for the *Publick* Good? This is to do *all*, that *naturally* can be done, towards obtaining *Publick* happiness: and, as for the rest, which is to be expected, from the *super-natural Blessing* of *God*, a Prince's *being Religious* will go a *great way* in *procuring* this likewise, since, as I hope to shew

Secondly, This will be a very *likely* mean of *procuring* the *Blessing of God* upon *such* a Prince's *people*: and in *that* all manner of *happiness* is imply'd. It seems very *agreeable* to *Reason* to suppose, that God should, some times at least, *reward* a Religious Prince, for his *being Religious*, even in *this* world: and in what way can this be so *properly* and *amply* done, so much to the *Honour* and *Satisfaction* of a *Good* Prince, as by *prospering* his *Government*, and *blessing* his *people*? And besides, it is very much for the *encouragement* of *Virtue* and *Religion*, and for the *Support* and *Maintenance* of *Good Government* in the World, and consequently for *God's* own *Honour*, and the *Authority* of his own *Ordinance*, to suppose, that God doth frequently, for the *sake* of *good* Princes, *bless* and *prosper* their *people*. Nay and, since we are sure from Scripture, that God *has had* that *great* regard even to the *goodness* of *one* or *a few*

private persons, as, for the *sake* of it, to have *bless'd* a numerous Family, and to have been *willing* to have *turned away* his *wrath* from a most *vile* and *pro-*
Gen. 39. 5. *fligate* City (as he *bless'd* the *Egyptians house* for *Jo-*
Gen. 18. 32. *seph's* sake, and was *ready* to have *spar'd* Sodom it self, if he could have found but ten *Righteous* persons in it) can any thing be more *reasonable* than to believe, that, for the sake of a *Good* Prince (whose *Goodness* brings much *more* honour to God, than *that* of *many* private persons can do) He should often vouchsafe to *avert* most heavy *Judgments* from a people, and *shower* down his choicest *Blessings* upon them?

Besides, have we not frequent *Examples* of *this ve-*
Ps. 106. 23. *ry* thing, in *Holy Writ*? How often did *Moses stand in the breach*, between *God* and the *Jews*, to *turn away his wrath, lest he should destroy them*? How, frequent-
Exod. 33. ly, did he make his *own* having *found grace in God's*
13. 34. 9. *sight*, the *preface* to the *Blessings*, which he *ask'd* for
1 Sam. 7. 9. *that people*? How *prevalent* were the *Intercessions* of
13. Holy *Samuel*, for the *same* people, upon the *same* account? How much did God do, for *that* people, for his *servant David's sake*, not only in his *life-time*,
2 Kings, 15. but even after his *death*; *because David did that which*
4, 5. *was right in the eyes of the Lord, and turn'd not aside*
If. 37. 35 *from any thing that he commanded him, all the days of his life, save only in the matter of Uriah the Hittite*? How was *the Lord with good Hezekiah, prospering him*

whither-

whithersoever he went forth, and *smiting* his and his *peoples* great *enemies* the *Philistines*: because *he trusted in the Lord God, and clave to him, and departed not from following his commandments*? And, to name no more, how did God seem to be *bound up*, as it were, by the Religious *Josiah*'s care to *please* him, from *letting loose* those *Judgments*, which he had *resolv'd* to inflict upon his people? How did he *defer* them, during that *Pious* Prince's *life*, and at last *gather him to his Fathers*, that so he might make *room* for the *display* of them? And indeed it would be pretty *hard* to *account* for the *mercies* of God towards the *Jewish* people, at *some* times, when *they* were most desperately *wicked*, if we had not reason to *ascribe* great part of *them*, to his favourable *regard* of the *Goodness* of their *Princes*.

2 Kings 1 5, 6, 7, 8. 2 Chr. 34. 27, 28.

2 Kings 22. 18, 19, 20.

Thus *Great* and *Publick* Blessings are *Religious* Princes to *all* their *people*, & tho' it may *sometimes* happen that a *Land* may *sin against God*, by *trespassing* so very *grievously*, that, *though Moses and Samuel stood before him*, yet his *mind could not be towards* the *people* of *it*, but he would *cast them out of his sight, and let them go forth*, as he *himself* expresseth it by his Prophet *Jeremy*; yet, *generally* speaking, *wonderful* are the *Success* and *Prosperity*, that attend *Good* Princes Reigns, *surprizing* are the *Marks* of God's *favour* to *such*, and to their *people*, for *their* sakes. And so the very *case*, just mention'd, of *Moses* and *Samuel* not being *able*

Ezek. 14 13.

Jer. 15. 1.

to

to *prevail*, doth plainly *ſuppoſe*, being put as a very *unuſual* and *extraordinary* caſe. And it were eaſy to give a moſt *Illuſtrious* and *Comfortable* proof of *this*, in an *Inſtance*, which very nearly concerns *ourſelves*, could it poſſibly be ſuppos'd that there is any the leaſt *need* of it, upon *this* day, and in *this* Aſſembly. But, being ſure that there is *not*, I ſhall rather haſten to *apply* what has been ſaid, and that, in as *few* words as may be.

The *former* part of my Diſcourſe, Bleſſed be God, cannot *need* any *application*. Your *own thoughts*, I make no doubt, have long ſince *prevented* all *need* of *this*, and more *ſenſibly* put you in mind, all along my *Deſcription* of a *Good* Prince, *who* are the *people* that are ſo *happy* as to be *bleſs'd* with *ſuch* an one, than I *could* do, if I ſhould *Attempt* it.

But the *latter* part will admit of ſome *application*, which I fear will not ſo *readily* riſe of it *ſelf* in *all* people's minds: and that therefore I ſhall beg leave to offer, in the *few* following *Inferences*.

Firſt, That, ſince a Prince's *being Religious*, is, *ordinarily* ſpeaking, the *procuring cauſe* of much *happineſs* and *proſperity* to his *people*, therefore the *people* of *ſuch* a Prince ſhould be *careful* to the utmoſt, that they do not *any* thing, on *their* parts, which may *hinder* its having this *bleſſed* effect. That is, to ſpeak plainly, that they do not let *their ſins* and *grievous treſpaſſes* againſt God *obſtruct* its *efficacy*, and *keep* the

mind

mind of God from *being towards them*, as it would *otherwiſe* certainly be.

Secondly, That, ſince the *ſingle* Goodneſs of a *Prince* will do ſo very *much* towards *procuring* his *people's happineſs* and *proſperity*, therefore the *people* of *ſuch* a Prince *ought* to *conſider*, how much *more* the *united* Goodneſs, both of *Him* and *them*, would certainly do: and upon *this* conſideration, *apply* themſelves, with all their *might*, to add *their* goodneſs to *his*, and by *ſo* doing, to give, as far as they are able, a *finiſhing ſtroke* to their happineſs.

Laſtly, That ſince the Bleſſings *procur'd* to a *people* by a Prince's *being* Religious, are ſo *great* and *manifold*. This ſhould be a moſt *cogent* Argument to any *people* who are *bleſs'd* with *ſuch* a Prince: to *thank* God, from the very *bottoms of their hearts* for *him*, and to deſire *Publick* and *Solemn* days of *Thankſgiving*, for *this* purpoſe: to be *grateful* to *ſuch* a Prince himſelf, to be full of his *Praiſe* and *Glory*, to *Eſteem*, *Love*, *Honour*, and *Imitate* him, to have an entire *Truſt* and *Confidence* in him, as far as they may in *Man*, and in *all*, even the *worſt* of times, ſtill to *promiſe* themſelves *more* and *more* happineſs from *him*, to do *every* ſuch thing as will truly *tend* to make him *eaſie* and proſperous, and no *one* ſuch thing, as ſhall have the *leaſt tendency* to the contrary. Nay, to be *willing* even to *lay down* their *lives* for *him*, if there ſhould be occaſion for it, and *ſure* in all poſſible ways,

ways, to *cherish*, *preserve*, and beg of God to *lengthen* out to the very utmost *his* life, who is so truly the *breath of their nostrils*, their *life*, in the most *emphatical* sense, I mean their *Happiness*.

Happy, *happy* people *these* indeed, who have *continual* occasion, thus to *contemplate*, *admire*, *rejoyce in*, and *bless* their *Prince*: who can see in *Him*, at one delightful view, their *past*, *present*, and *future* Happiness: and who have nothing *more* even to *wish* and *desire*, than that God would vouchsafe to *prosper* them, in *proportion* to their *Prince's trusting in him*.

FINIS.

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